

THE  
CHRISTIAN SOLDIER  
IN  
COMPLETE ARMOUR,  
OR,  
DEFENCE OF GREAT BRITAIN,  
AGAINST  
ITS MANY ENEMIES,  
BOTH  
AT HOME AND ABROAD.

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BY WILLIAM FORBES,  
PETERHEAD.

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## P R E F A C E.

**T**HIS is the work of one that has been exercised in the duties of that great obligation, the great and glorious profession of our Christian name, in this blessed land which is overspread with the glad tidings of gospel light, which no other nation in this sinful world professes in such pure principles. If practised according to its intrinsic value, it might redound to the glory of God and the salvation of all mankind; but if profession and the name be but only the ground-work of such glorious privileges, it would be much better that we had never heard of such glad tidings come to our land: but I hope it is not so; and heartily wish it may be amended in a future period, as the danger is the greatest imaginable, so that life or death eternal depend upon this; which ought to be a weighty consideration to all Christians; and more especially since this land is threatened by barbarous enemies, both at home and abroad, we ought to make earnest supplication at the throne of grace for strength both for spiritual and temporal deliverance.— They prepare well for outward defence, but the inward is truly greatest and most beneficial at such times of tumult

mult and faction ; I mean, a government of a man's passions. He that has not learned to rule his passions and appetites within, is but very unfit to bear rule in outward government.

There is a great obligation upon all who profess that honourable name of Christian, to fear as the servants of the Lord Jesus Christ, to fight as faithful soldiers under his banner, as every one by their baptismal engagement has sworn allegiance to that great Three in Jehovah, to fight against the world, the flesh, and the devil, that grand adversary of mankind, who since his fall and the creation of man in the lower world, has done all in his power to destroy the glorious workmanship of God's creation, and by that conquest gained an entrance into the powers and faculties of the human frame, as he has no other instruments to work his malicious designs, for revenge of his disappointed hopes and folly as a creature, although strong, but nothing but what he received.— They that give can take away ; which ought to put men upon their guard against so powerful and cunning a foe, who wants God to be disappointed, as he disappointed himself of that great glory he was invested with by creation, “ a glory great, of highest rate,” that no angel or creature was his equal in power and excellency, not much less than a God. How strange like this may appear to the unthinking part of mankind, when religion is but slightly looked on by the most part, and by some almost wholly laid aside in this thoughtless world, if we com-

compare it with our worldly interests and our homage to one another, as if that were to make amends. But if we look back to divine history, we will find nothing that is here mentioned but has been done and may be done again by men as instruments in God's hands, to bring about the great ends of his providence and grace, and lays a greater obligation upon all christians to fulfil their engagement, to carry on that great work of our God and Saviour Jesus Christ, and the salvation of our immortal souls by the communication of the holy spirit of truth, which is to continue and influence the true churches of Christ unto the end of this world, animate and quicken their natural and lost estate. May the rich grace of the Holy Spirit of God enable and support all that are in good earnest to accept the offered mercy! and awaken all that are careless of such a glorious purchase, and made sensible of their great wants and folly, and flee to the blood of sprinkling for pardon and acceptance. To him be glory in the unity of the Father and Holy Ghost.

P. S. As this is done not out of any intention to condemn or justify any party or factions that may arise among men in this sinful world, considering the weakness of human infirmity, but rather to enforce that which would effectually cure all the disorders that so often arise among men and nations, no farther than they are contrary to truth and the laws of God and religion—hoping this inclination to friends and enemies upon that account, for what end they were sent into this passing and uncertain world, of short space of trouble.





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## THE CHRISTIAN SOLDIER.

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### PART I.

1. **AS** Britain's been for ages past,  
Peace and plenty their most repast,  
And little gratitude's been repaid,  
Where such rich blessings are displayed.
2. Bread's been sometimes both scarce and dear,  
Made many poor man greatly fear,  
Yet did not continue very long so scant,  
That many suffered very great want.
3. Religion and liberty have been so blest,  
More than any nations that now exist.  
This gives every one great cause to think,  
That divine goodness will not shrink.
4. Unless we like faithless Israel,  
When out of Egypt came,  
For all the wonders wrought for them,  
In the heathen lands of Ham.
5. He a faithful servant to them rais'd up,  
To lead his people as his flock;  
They soon his meek command despis'd,  
And rather in Egypt they had all died.
6. When proud Pharaoh with his mighty host,  
Them pursued to the Red Sea coast,

Mighti-

- Mightily they were afraid to be all lost,  
 And wish'd in Egypt's slavery they had been toss'd.
7. But he in compassion to their great fear,  
 When threatened danger just in their rear,  
 Moses smote the water then by divine command,  
 Which might have made their enemies to stand.
8. When this mighty work they did behold,  
 Gave great cause to make them bold;  
 To see their road thro' the great deep,  
 And Pharaoh's host in the waters made to sleep.
9. Altho' Pharaoh might well have known,  
 That God for all Israel fought;  
 When he had seen by his great power,  
 So many wonders by him wrought.
10. This gives supremacy to divine power,  
 That after ages of it may be made sure,  
 Its power that none can or ought resist,  
 And folly in any creature to persist.
11. When they saw all Pharaoh's mighty host  
 Dead carcases on the other side the red coast,  
 Then God's name was feared throughout the host,  
 Behind, the Lord and Moses stood each to his post.
12. That they remember him might the long way,  
 Nor from his just commands to stray,  
 In the wilderness them prove in their long stay,  
 See whether they would his righteous laws obey,
13. Humbled them by hunger and by thirst,  
 Gave manna, the food, of angels bright,  
 Man's life subsists not by bread alone,  
 But by every word that's from the holy one.
14. For 40 years their raiment waxed not old,  
 Nor their feet much swelled with much cold,  
 What reason for so much of God's care,  
 That they his glorious name might the greater fear.

25. Say



15. Say not in thy heart, it's thy great power  
Nor yet thy might that makes thy wealth sure,  
By the Lord's goodness it is by thee acquir'd,  
'To be faithful stewards is no less requir'd.
16. If any nation fears God and his laws,  
They may expect his help in their wars,  
And this would gain them great renown,  
And promise them their victories crown'd.
17. Altho' war has been for our account,  
The fate of other lands that us surmount,  
Yet has not reach'd this blest land,  
And gives great hopes it yet may stand.
18. Altho' in Ireland there is great discord,  
And many subjects do not well accord,  
If we look on the foundation they've built upon,  
Mens hearts may not be built thereon.
19. Robbery and plunder of every kind,  
And innocent blood nothing behind,  
Abominable in any civilized land,  
More so where Christ's kingdom ought to stand.
20. For if such butchery and barbarity going on,  
As heathens have hardly thought upon,  
If both parties do not take some step,  
To reconcile each other, it to intercept.
21. When the son against the father fights,  
This is war of an uncommon height,  
Thus David's experience of this was great,  
For sins that were of the highest rate.
22. Who brought him to the last extremity,  
For that great loss of his integrity,  
Which sorely made him to repent,  
And God would hardly the fault relent.
23. God is most powerful, because patient,  
Ought to have on men the same intent,

A righ-

A righteous judge, strong and patient,  
Provoked each day by man's complaint.

24. The greatest power to come is at our pardon,  
This subdues ourselves and passions,  
General good will, and universal love,  
Are greatest acts of power from above.
25. Only in generous and noble minds are found  
The fullest communication of God's nature doth a-  
To acts of clemency themselves give up, [bound,  
To pardon and forgive will bless their cup.
26. Than gratitude, nothing's more due,  
If for the divine goodness we would pursue,  
For favours of a former kind,  
That still we may keep him in our mind.
27. That we may not, by kindness shown,  
Like treacherous enemies be known,  
Not much unlike rebellious Israel,  
Forsook their rock, at length did fall.
28. If Britain be in hazard from  
A strong and powerful foe,  
Let British heroes in time prepare,  
To meet the intended blow.
29. If Britons bold do make defence,  
I'm sure it's for a good pretence,  
To save what's valuable and dear,  
Which makes the laziest to steer.
30. If such preparations be right begun,  
On solid found it ought to turn,  
If the foundation is made sure,  
There is more hopes to build the tower.
31. If the foundation's built upon the sand,  
'Twill hardly stop a violent strand,  
For every dash gives it a shake,  
And little more will make it break.

32. The

32. The nation's by religion fenc'd,  
From this (at least) let moral virtues branch,  
Lest we suffer ourselves to be undone,  
By them whose kingdom is not come.
33. The threatened evil that's on this land,  
All that have eyes and ears may understand,  
Look if God's name be greatly fear'd,  
And his just laws kept and heard.
34. Do we not worse than our fathers did,  
For less pride and profaneness they surely had,  
Men walking in imagination of their evil heart,  
Then God's laws to them has but small part.
35. As false and treacherous we have been,  
The true religion to defame,  
By Atheism and Infidelity,  
Makes this oppressed land lose its unity.
36. Wanton, lascivious, and prophane,  
Of nature it must live a stain,  
Debaucheries of uncommon kind,  
Of punishment is a great sign.
37. God will hidden darkness bring to light,  
Will lie on us as the blackest spots in sight,  
Moral evils make an internal wound,  
In our contentions to be found.
38. For bodily evils there's by him remedies,  
But evils of the mind and conscience no remedy,  
But the motion of the mind repentance sway,  
By application of the blood for us did die.
39. For a wounded spirit who can bear,  
If man repent may be released from fear,  
Repentance then alters the case,  
And we then look up for mercy's grace.
40. Made sure it will not be denied,  
If we return from our evil ways,

Who



Who are finite and fallible if we miscarry,  
Upon repentance restored to favour may.

41. Then if repentance does take place,  
This makes amends for slighted grace,  
For if we do such grace long slight,  
It may be kept far from our sight.
42. It moves at most but by gradual steps,  
When we mortify our hardened hearts,  
If this in time does not take place,  
All that is done will be but disgrace.
43. If we the sin earnestly repent,  
We are sure God will the pardon grant,  
And if we repent, and God pardon,  
The thing will be as it had not been done.
44. If men the nation would secure,  
From dangers threat'ning every hour,  
They ought to hear the rod of that great power,  
To help their victory more sure.
45. He's ready to hear his people's earnest call,  
Take hold of their hand, they may not fall,  
It's great encouragement to have one to trust,  
That no created power can thrust.
46. And this no-learning science needs,  
But certain truths within should breed,  
Like Nineveh humbly repent, and see  
From evil ways and violent hands be free.
47. In fleets and armies none may boast,  
They're but like a ship upon the coast,  
If once the wind does her command,  
The rudder's but like a lame man's hand.
48. If Britain has now cause to boast,  
Let that be in him that commands the coast,  
If nation's sins are come to height,  
He's forced to punish, to maintain his right.
49. If

49. If a commander now could be found,  
Like Joshua in Israel's land,  
To fence them as the hosts of God,  
To stop their enemies on the road.
50. That he strong and courageous might,  
Not turn from God's law to left nor right,  
Whithersoever thou goest, may prosper,  
And good success every one shall hear.
51. That he a righteous breast-plate may put on,  
The spirit and sword in their hand,  
Loins girt about with truth each one,  
That they in the evil day may stand.
52. If men to true honour would aspire,  
They must lay off the mask of ire,  
This government must be home born,  
Or else the passions will but scorn.
53. If men would be to anger slow,  
How mighty might their virtues flow,  
Spirits purified by love and goodwill,  
The greatest honour to fulfill.
54. This nation has for these many years,  
Lost much blood and treasure I fear,  
If we compare what others lose as dear,  
We need not count the cost so near.
55. Sure a suspension on this land,  
And providence does make it stand,  
Of this there have been signal proofs,  
At various times are for our use.
56. If providence we would but trace,  
Time and season in every place,  
Visitations of this kind,  
Should help the world to amend.
57. If the proud waves was four thousand lives,  
The first attempt the French did contrive,

- Then Britain did not lose a man,  
I am sure that was not of his can.
58. And many dangers of this kind,  
The nations hurt has little been,  
This gives good reason to depend,  
That all in gratitude may end.
59. Little after that the Spanish fleet,  
With the Brest fleet thought to unite,  
Thought Britain was not well prepared,  
To meet them or they there arrived.
60. But bold L. Vincent by divine providence,  
Got intelligence of their contrivance,  
Made all the speed lay in his power,  
To hinder them to combine so sure.
61. Altho' inferior to them in force,  
Yet like bold Britons all did them face,  
Pusht thro' the center of their line,  
Made the indolent Spaniards melt and pine.
62. This was to Britain great renown,  
And all the host their victory crown'd,  
This gives great encouragement,  
To thank the divine government.
63. Soon after the Irish did combine,  
This government to undermine,  
Twenty-four thousand was said ready in arms,  
To answer all the French terms.
64. After that our own revolting fleet,  
Which was dismal and unmeet,  
If they had done what many thought,  
The nation's hurt would been wrought.
65. By providence all this was brought about,  
Little hurt to the nation needs be no doubt,  
When many enemies do combine,  
There's a strength above all to countermand.



66. Brave L. Duncan the Dutch fleet long confined,  
In the Texel where they were well lined,  
And in rows both without and in,  
Lay longer than they had wind.
67. Admiral Duncan lay till winter came on,  
Still in great hopes and expectation,  
That the Dutch would venture out,  
That his brave heroes might them rout.
68. They were little more than at their coast,  
When intelligence to them came in post,  
The Dutch fleet with their powers was at sea,  
To some destination wanted to be.
69. When the brave Admiral heard of this,  
He made all haste to give them chase,  
Came upon them like lions bold,  
And cut them through on every hold.
70. This was victories of great note,  
And ought not soon to be forgot,  
This gives spirit to this good land,  
And hopes Providence with it will stand.
71. These are all things that may be ascribed,  
To the hand of Providence that does abide,  
If any does not something of this think,  
He's deaf and blind, it will not shrink.
72. If we look to our success at sea,  
May think it looks like something good to be,  
When almost every ship they do engage,  
If she's not made their prize does them enrage.
73. And few out of their hands does escape,  
Which makes their enemies wondrous blate,  
To lose so many of their great ships of war,  
With little more than half their number.
74. What reason for such success as that,  
Sure it is for something that is great,

Is it more strength, activity, in the men,  
Or are they better christians then?

75. I wish it were so as it might be thought,  
When they behold so strange wonders wrought,  
This rather does increase their pride,  
As much in them their sins does hide.
76. The men of war's by many compar'd,  
To hell itself for great disregard  
To God for all the goodness to them done,  
Make a trade to blaspheme that holy One.
77. Is not the servants of that great God,  
Who will not behold iniquity in his abode,  
Whose pure eyes with indignation it beholds,  
From his sinful rebellious creature he upholds.
78. If we profess servants to be unto him,  
We need not think to live and die in open sin,  
Our sins must here be from us purg'd,  
Or else with evil spirits be sore scourged.
79. The worm that will for never die,  
And fire never quenched the Saviour do say,  
Which we may believe sure as he lives,  
And happiness or misery will eternal give.
80. Free us from the slavery of sin and satan,  
Who works to destroy God's creation,  
Who neither slumbers nor does sleep,  
That he may in his hands man keep.
81. Let none say they're the children of God,  
That lives not according to his holy word,  
Its folly in the world, men but themselves deceive,  
To be his servants without reformed lives.
82. It's as far different as east is from west,  
Or bright light when it is most dark,  
As light does all the senses rejoice at,  
Darkness and pain does the heart break.

85. Choose

83. Choose then this day whom you will serve,  
Whether God and his laws can you preserve,  
Or the enemy or world so much admir'd,  
While pleasure lasts never would be tir'd.
84. No great reason yet we have to think,  
But all our success yet's but on the brink,  
It may turn to amend, good or bad,  
According as the improvement's made.
85. Wherefore the Lord's word hear ye scornful,  
That in Jerusalem this people rule,  
Because ye've said, we've made with death a cove-  
And with hell we're at agreement. (nant,
86. This case in Ireland we may well see,  
How wicked men in that place is forc'd to flee,  
If principle and life were as they ought,  
Their ruin with so few could not be wrought.
87. The wicked flee when none pursues,  
And righteous ways does men rescue,  
One man a thousand put to flight,  
With great boldness put their enemies to flight.
88. Let not now the nation be deceived,  
That their good lives deserves to be greatly praised,  
If we look what's from christians required,  
The best hardly comes up it's to be feared.
89. Have God's servants less for their souls to do,  
Than when they serv'd him faithful and true,  
Is heaven any easier way or nearer road,  
Than when in spirit of truth they still abode.
90. Think that the defence of this land,  
Does come from a higher hand,  
To try if good their gratitude will raise,  
To stand for his righteous cause.
91. If he against a nation or people declare,  
If that nation or people give attentive ear,



Turn from the evil of their ways,  
I will repent the evil and punishment turn away.

92. God's denunciations always this clause,  
If repentance comes between the cause,  
None may think they're too far to return,  
Nor too long in their iniquities have run.
93. God's mercies are all so great,  
None that comes to him will he forget,  
How great encouragement to all sinners,  
In what time and case grant mercies.
94. Look much more at a man's intention,  
With this there is no dispensation,  
Frail here we are but hypocrites,  
Innocence and integrity is our uprightness.
95. What does God require of man to do,  
Do as ye would be done unto,  
Acts of justice and merciful all,  
And bow and down before him fall.
96. There's but two things make men happy,  
In this life or in the next in glory,  
Either that they have their innocence,  
Or in case of sins known repentance.
97. In and through expiation of the Saviour's blood,  
This covenant may here be well understood,  
Which for a guilty world was spent,  
To encourage his enemies all to repent.
98. A General a great design may lay,  
Leader in the attack to make it play,  
But soldiers number and courage are requir'd,  
That it may be a complete prize.
99. Then each of them their proper share,  
Of the day's glory can justly crave,  
If they with boldness do withstand,  
The enemies with all their bands.

100. There's

100. There's the situation of the place,  
Wind and weather, seasonableness,  
And many things tho' out of our power,  
Turns wholly to make the victory sure.
101. The more that helps them to success,  
There's the less of glory to be ascribed to us,  
Of honour we can justly claim,  
Nor does it detract the General's fame.
102. If they do all that lies in their power,  
They have all their honour most sure,  
As providence did them instruments intend,  
To bring about that great design.
103. To be Captains that's of right sort,  
As Christians, I would you greatly exhort,  
To have some more symptoms of that name,  
Than God's great name still to blaspheme.
104. That and almost every profane way,  
In the military holds too fast a stay,  
They think when once a soldier,  
They may do what their bodies will bear.
105. Remember a soldier has a soul to save,  
And evil ways must him of that bereave.  
The best soldier that keeps his body pure and clean,  
Always for duty ready, and right keen.
106. A Christian soldier of a right stamp,  
There must not so many Achan's in the camp,  
If God's servants they would intend to be,  
Unjust pillage and cruelties must be free.
107. They that would right commanders be,  
Rule of appetites and passions must foresee,  
For he that's not in good rule within,  
Will not rule well what's without him.
108. When reason goes with will and his pleasure,  
This justifies his commands and makes it sure.

Man by nature loves to see reason for what he does,  
This to obey no good servant will refuse.

109 May God prosper their lawful defence,  
For all we have near and dear they're to fence,  
This ought to make them greatly beloved,  
As they must stand before the dark cloud.

110. All that's done may yet be lost,  
If men begin not to count the cost,  
If men repent but in words and tongue long intend,  
And not in deed and truth intend to amend.

111. In nothing more's a man befooled,  
That thinks his repentance of any mould,  
Except his spirits be refined,  
His life in order be reformed.

112. What reason can be now given,  
For such causeless like triumph risen,  
Surely its for some great design,  
So many sacrificed we find.

113. If many thousand lives in gore,  
There's medicine to heal that sore,  
A sore that bleeds in every town,  
And every one ought to help to make it sound.

114. No medicine is left unused and tried,  
That any may be excused if denied,  
Its apparent, the father differently hath done,  
To men and angels as his sons.

115. The son from high to the world came,  
Them that believed him was not wrong,  
How foolish they are that does reject,  
An inheritance that is so cheap.

116. Indeed it was not cheap to him,  
For it made all his bowels to spin,  
That guilty sinners might easy be,  
And drink the fruit of that blest tree.

117. The



117. The angels from high light did fall,  
 I'm sure he did not answer call,  
 Their misery then became so great,  
 Until the fall of man gave them retreat.
118. And now the enmity's so great,  
 That mortal man knows not the fate:  
 Be it known to all mankind,  
 Voluntary sin in lights of angels kind.
119. They in their nature were more high,  
 Than mortal man that's doom'd to die.  
 And knowledge had of spirits bright,  
 And man but feeble in his greatest height.
120. They no tempter had of what we read,  
 Of greater hurt the fault did breed,  
 As they had full power in brightness to stand,  
 If they had answered the divine command.
121. They're yet princes of limited power,  
 Of earth and world's all made sure,  
 This should make man more on his guard,  
 Lest by such near foes he be o'ercharged.
122. They do nothing now without the law,  
 And all their aim to make men fall,  
 But man a willing law for most makes,  
 And thinks not ill God's laws to break.
123. A certain power they've since man's fall,  
 In lusts, appetites, and passions work in all,  
 This is satan's mightiest seat in man,  
 His greatest strength here still does remain.
124. Upon the feeble faculties of the human frame,  
 And to withstand the Almighty's aim,  
 This limited power by his conquest won,  
 When man by his fall made himself undone.
124. It's not to say that if God will it so,  
 For he has this victory of man so far to go,

If

- If workers together we be not with God's grace,  
There's no doubt who will have the greatest place.
126. A strong and powerful spirit like God,  
To work their ruin that's not upheld by God,  
If repentance and self-denial co-operate,  
His force must gradually depart.
127. Not only to fight against flesh and blood,  
But princes and power that higher stood,  
Who not only rules in the darkest cells,  
But in the best beautified palace walls.
128. If the nation at this time would look,  
How lives and religion with each other brook,  
If Christians we profess true to be,  
Life and religion must both agree.
129. It's folly to think that lives profane,  
Will answer such great truths in main,  
For wickedness does much disgrace,  
That has such influence among the human race.
130. For of sin there's nothing of necessity,  
Nor good impossible but it may be,  
For if sin were of mere necessity,  
Then good would then as impossible to be.
131. Every one may this truth know,  
Then look inward how his conscience flow,  
But want of will makes labour dull,  
And that's reason that is sure and full.
132. If we look back to former years,  
See activity acting in each sphere,  
Men acting valiant for the truth,  
And thought not hard to lose their life.
133. In such coldness that now takes place,  
It's full time now to awaken grace,  
Lest sleeping long it does decay,  
The blessed land do pine away.

134. As pastors souls are at great stake,  
 Their flock to lead to the right path,  
 As many wolves do lye in wait,  
 That they such thoughtless sheep may bite.
135. In such cold times let trumpet blow,  
 To rouse the people that's but slow,  
 Delightful things they do love best,  
 But through the desert must be prest.
136. If paradise be nothing to attain,  
 They're fools that's fought their way so keen,  
 Experience may convince each one,  
 That wealth's not got without a storm.
137. If this be true that parishes in the use,  
 It's not lost that of a higher proof,  
 Then every one may view his case,  
 And then look up for mercy's grace.
138. If this nation would answer this demand,  
 Would pave their way to foreign land,  
 There is much good yet to be done,  
 If learned men would take a turn.
139. What for so much learning's in the land,  
 Its surely for some greater design,  
 There's less good done that we can discern,  
 Than was done when but few was learn'd.
140. Sure something more will be requir'd,  
 Than worldly privileges so much admir'd,  
 That what they have they may display,  
 In places where the darkness lay.
141. If by grace they improv'd what they know,  
 Might through the world almost go,  
 As the enemy's standard in it almost stands,  
 That Christ's standard in power with it contends.
142. As Britain has active for discovery been,  
 Through most of the globe they are seen,

For



For wealth and treasure are right kees,  
But religion has but little stream.

143. When heathens they do breed among,  
Their religion is little more than their song,  
When they hear of such blest things,  
And sees their manners make them fling.
144. What kind of religion is this ye boast,  
You Christians, you brag so much on our coast,  
When ye do as we heathens do,  
Get drunk and after lust pursue.
145. If their behaviour were there as they ought,  
Might live a blessing on their coast,  
And make them glad to see such guests,  
Then prepare to make them feasts.
146. And then to them gladly declare,  
The happy things which their land fares,  
Religion in its fulness of height,  
That mortal men may make it their flight.
147. Such privileges may in time yet take place,  
To improve the blessings of divine grace,  
If a reform in church and state,  
And give religion the highest place.
148. If French principles be solid ground,  
We ill requite him that was with thorns crown'd,  
The tree that has not good root to stand,  
Will fall if its root is built upon the sand.
149. The enemy how powerful he may be,  
Is overcome by one of greater might than he,  
If we would overcome with him,  
This government must arise in us within.
150. Well ruled spirits this does require,  
If we intend to gain that great prize,  
And passions under government,  
If to be conquerors are our intent.

151. If

151. If the Christian armour we would put on,  
 We must our passions well reform;  
 Inferior passions to reason must submit,  
 For reason's a law to rules of right.
152. When reason goes along with right,  
 Men's works are justified at height,  
 When reason goes with a man's will and command,  
 He's a bad servant that will countermand.
153. If Britain fully now does intend,  
 Their religion and liberties to defend,  
 Religion must be on a solid base,  
 If a right fabrick they would raise.
154. If religion be little more than the name,  
 They're better that has not such fame,  
 The word may be at this same time,  
 The greatest help the nation to defend.
155. Nothing is of so strong defence,  
 Altho' it proves to many a great offence.  
 And if practised as it's well known,  
 Might soon bring our enemy to scorn.
156. But if Christians intend to live as loose,  
 As those that does not keep the house,  
 Religion is then but a name,  
 And does intend him to blaspheme.
157. But if Christians would be true,  
 That they might not for ever rue,  
 They would practise what they know,  
 Then they would manfully face the foe.
158. Religion is thought by some,  
 Almost impossible to be done,  
 But if they rightly once would begin,  
 The work would grow easy as they run.
159. Indeed it does require a race,  
 And every warfare wears the same face,

- But when the road is strewed with grace,  
This makes the champions mend their pace.
160. We need not more in this land,  
To prove us Christians as we stand,  
The directions are all so plain,  
If time would spare from what is vain,
161. How shall we account such precious time,  
Which are given for our lives to mend,  
Not to throw such precious jewels away,  
On things that's not worth our while to stay.
162. How much so foolishly thrown away,  
By foolish talking that has nothing in repay,  
Moderate recreation of body is not denied,  
But preparation for our souls must be tried.
163. Our bodies here have but a short race,  
After this life enter into an eternal space,  
Sure something of great weight it does require,  
From beings that shall so long endure.
164. Now is the accepted time,  
As all salvation would wish to find,  
Such preparations must take place here,  
Or the enemies sure purchase when we appear.
165. Every one must know his baptismal vow,  
Be accept not out of power to keep it true,  
The greatest enemies are three,  
And of the force and power there's fear to be.
166. The greater he is to whom a vow is made,  
Sure the danger's greater if we slide,  
He's not one that sinners will deride.  
We're called to come to him with speed.
167. He will not be mocked by vain pretence,  
Except we are fully intended to fence,  
Altho' incapable in the main,  
Yet rational faculties must be right fain.
168. Their



168. Their labour is entirely lost,  
 If apology be but all their cost,  
 Intend to repent, lives not reform'd,  
 Is accounted folly unto every man.
169. If religion be rightly compared,  
 What light of nature always required,  
 It's but improvement by divine light,  
 The mortal virtues then in height.
170. Then if we do below them fall,  
 Ever far from answering the divine call,  
 The Golden Rule did always hing,  
 And now more truth it does surely bring.
171. There's many things the word requires,  
 That's in the nation as dead fires.  
 To tell many of them would give offence,  
 Well known they are to men of sense.
172. To mention some of them I may,  
 Without prejudice to men of open eye,  
 If this were well thought on and amend,  
 Would greatly to strengthen the nation tend.
173. Look if in this peaceful land there's to be found,  
 Humility, justice, with mercies bound,  
 Whatever you would have done to you,  
 The same to them you ought keep true.
174. This law in few words has taken hold  
 Of the Jews many laws of old,  
 If life and actions does not with this agree,  
 We're not the servants of him who made us free.
175. Another question is more near,  
 If him we do intend to fear,  
 Whether fear and love of the great God,  
 Or worldly joys that throngs the road.
176. If he be highest in our esteem,  
 Then worldly things will lose their bleem,

Whoever loves the world more than his laws,  
Is but a traitor to his just cause.

177. There's something more of great note,  
And to want it Christians sure we are not.  
To be christians as he requires us to be,  
That worship must be in truth and spirit free.
178. Such worshipper the father by the gospel calls,  
And enjoins that he may worship all ;  
This requires their most earnest desire,  
If ever to true happiness we would aspire.
179. If this and other things were well thought,  
The nation's happiness in part would be wrought,  
And if our works be but like them,  
That of religion's hardly left the stem.
180. Now if we do not answer call,  
For danger's several ways greatly threaten all,  
And strive his protection to gain, that's all,  
Else there's reason for fear yet to fall.
181. When nation's sins does him provoke,  
Humble repentance can only it revoke,  
When once that mighty arm is drawn out,  
It's folly to any creature of his to stand out.
182. Altho' it be not with his mind,  
For further good he does by that intend,  
If we would tremble and the danger see,  
From that wrath for sin we all may flee.
183. The danger that has threatened long,  
Might by that power be made our song,  
For wickedness of any kind,  
Will but cowardly blind the mind.
184. If true courage and greatness of mind,  
The people would speedy seek to find,  
It must be by the strictest ties,  
The unruly appetites to mortify,

185. This

185. This may to many be a hard task,  
And done by none without labour brisk,  
Self-denial's the most rational act,  
Subjects the lusts and passions that slick fast.
186. It's a work in few years that will not be done,  
But a long and steady course must be run,  
By gradual steps is the surest way,  
To know on which side the gain does ly.
187. If the nation would do what they know,  
Their enemies might yet get the blow,  
If preparations of right kind,  
Would with speed enter into their mind.
188. With warlike weapons they well prepare,  
For without them they could not fare,  
I think of them they have got full store,  
In great number from the other shore.
189. This gives reason greatly to depend,  
Against the great success the French so much intend,  
There is many great dangers in their way,  
And Providence at this time seems them to defy.
190. However long this power us favour,  
Most sure it is the strongest tower,  
If we now rightly would set out,  
There needs something to gain this power, I doubt.
191. I wish I may be far in that mistake,  
That for divine aid they little interest make,  
If that and warlike arms does not unite,  
Their enemies may yet farther creep.
192. It's not bare words that he requires,  
But reformed lives to gain his praise,  
If men intend now rightly to set out,  
Well governed lives will make them stout.
193. For in this nation much may be done,  
By learned men of great turn,



- If influenc'd by light that's divine,  
Might help all the darkened words to shine.
194. Who knows but the standard promised,  
May arise in this religious land,  
None more likely at such times,  
When religion by warlike foes is undermin'd,
195. This land seems for some great cause,  
By Providence to be repriev'd,  
For it has not yet paid so dear,  
As other distant nations of which we hear.
196. And perhaps something more is required,  
In balance of what to us has been hired,  
There's as much religion in the land,  
As might light the world and nations stand.
197. We have all a race to run,  
In expectation for something good when done,  
Let the prize be of something sure,  
Although we run in the darkest hour.
198. The race is not always to the most swift,  
Nor battle gain'd by warriors wight,  
But they that with long patience wait,  
May gain ground upon the quickest wit.
199. If they miss the prize that's here,  
It awaits them in a far better sphere,  
If by folly they follow what breeds ill,  
They will have nothing if they be kill'd.

## P A R T II.

200. It's greatest wisdom for a man to live,  
A life that death cannot him deprive,  
That will endure when this glass is run,  
And then stand before the son of man.
201. Integrity hath the promise of life that's here,  
And of this many Christians greatly fear,  
To confirm this, look back to Job,  
For loss of all would not deny his God.

202. There's promises yet to fulfil,  
Which learned men may know if they will,  
And if they do not put forth their hand,  
The plough will run above the ground.
203. When christian piety is on decay,  
It's time for men to have an open eye,  
Decay is like a lingering death,  
Tends to bring the body unto the earth.
204. Religion that's neither cold nor hot,  
Is far from what it so much cost,  
Altho' rich and increased with goods,  
To wretched poverty and blindness leads;
205. Buy of him gold, that's in the fire tried,  
That with rich garments may be array'd,  
Anoint thine eyes with salve thou may see,  
Repent and then a faithful servant be.
206. Behold he's at the door that knocks,  
If any will hear and open not,  
They have not heard yet that small voice,  
Which bids the Christian mind his race.
207. If any man that blest voice hear,  
He'll open and then to supper will appear,  
To overcome will sit upon his throne,  
As he o'ercame sits highest as the Three in One.
208. He that keepeth and doth overcome to live,  
My works unto the end I'll give  
Power over the nations to bear rule,  
As I received it of my father in full.
209. And him I'll give the morning star,  
That from the morning sun did fall,  
I'll exalt my throne above God's stars,  
And in the mount of the north refuse God's call?
210. I will the world for their evil punish,  
The wicked for their iniquity so much,

Cause

Cause the arrogance of the proud to cease,  
Lay the terrible's great haughtiness.

211. I'll make a man more precious,  
Than fine gold that is refined most spacious,  
Than Ophir's golden wedge,  
Even a man at war with himself does engage.
212. Captive Israel shall be led away,  
Unto all nations as their prey,  
Until such time as the christian church,  
With Gentile converts be enrich'd,
213. In this afflicted state Israel for many days,  
Without ephod, king or sacrifice,  
Then Israel's children will return,  
Seek their Lord and King with open eyes.
214. Then all Israel all mostly fallen,  
So long call'd to gospel faith have been,  
Made sensible of so long delay,  
Make the greater haste to run and pray.
215. They are a people by us almost forgot,  
But scripture proves them to be in the lot,  
Altho' for long time left to stray,  
Yet the holy seed in time be blest for aye,
216. Their promises are so full and sure,  
And will be fulfilled by the divine power,  
Wrought by such amazing instruments,  
As will make the politic world shrink.\*

217. Israel

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\* The Jews, see Ezek. xxxvii. 16. 19.—Hos. i. 11.—Jer. iii. 18—Isaiah xi. 12, 13.—Oba. 20.—Zech. x. 6.—Mat. xxiv. 22.—Zech. xii. 10.—Mat. xxiii. 39.—Luke xxi. 24.—2 Cor. iii. 16.—Rev. xii 6 &c.—Rev. xi. 2. xii 6. See v. 16.—Isaiah lix. 20.—Acts xiii 46. Collectively. NOTE, Juda and Israel are joined still in their last return from banishment,



217. Israel by God shall not always be cast away,  
 Tho' long in dead slumber they do stay,  
 And eyes darkened that they might not see,  
 And ears that's deaf unto this day.
218. With darkened eyes they have not seen,  
 Oppressed backs by labours been,  
 By slumbering that brought on their fall,  
 Which ought to be a warning to us all.
219. By reason of their slumbering and great fall,  
 Brought salvation to us Gentiles all,  
 That we might be true labourers in their vine,  
 And bring ripe fruits to make new wine.
220. By their fall the sinful world was enriched,  
 By their fulness will be much more blest,  
 If casting off his own people to be a prey,  
 That reconciliation in the world might display.
221. Behold the house in desolation's left,  
 And shall not see him though quite oppressed,  
 Until the day they all shall say,  
 Blest be the Lord's name, and with us stay.
222. He shall for the nation an ensign set up,  
 That great designs of his may be made out,  
 Assemble together the out-cast Israel,  
 Juda with Israel of spirit and grace have no doubt.
223. Ephraim's envy shall then depart,  
 And Juda's adversaries shall sore smart,  
 Ephraim shall not Juda envy,  
 Nor Juda any vexation on Ephraim lay.
224. What shall the receiving them to the faith,  
 But life from the dead gospel grace hath,  
 The rising again from the dead, I say,  
 That the first fruits of the Patriarch holy may.
225. The whole lump of the nation's holy sure,  
 If they had not resisted the divine power,

- If Abraham the root sure holy was,  
The branches is so by the same cause.
226. If some of the branches be broke off,  
That the root profess them not,  
Altho' being an olive tree that's wild,  
Partakes of the same root and soil,
227. Boast not against the branches that's cut off,  
If void of gospel grace in the root we are not,  
Remember that the root thou dost not bear,  
But the root thee, if his holy word you fear.
228. Thou wilt say the branches taken off then,  
That I may be thus grafted in,  
And be transformed by renewed minds,  
If salvation of our soul we desire to find.
229. Because of unbelief they were broken off,  
And only by thy faith thou stand most,  
In this high minded thou ought not to be,  
But fear like hardened hearts like them you flee.
230. For if God spared not his own natural branch,  
So beloved by him prov'd great offence,  
Take heed that he also spare not thee, [gree.  
That ought to partake of that love to the same de-
231. Behold God's goodness and severity,  
That from his laws none may falsely stray,  
On them that fell the natural branch,  
That all the christian world may fore repent.
232. But to thee there's goodness laid up in full store,  
And may continue in that goodness for evermore,  
If folly make you separate from that good lot,  
Without repentance shall for ever be cut off.
233. If they abide not still in unbelief,  
God's able to graft them in again to their belief,  
For if they were cut out of the olive tree,  
Which wild by nature sure it must be.

234. And

234. And contrary to nature grafted in,  
In a good olive tree that's all fresh within,  
How much more the natural branches shall,  
Be ingrafted into their own olive tree to dwell.
235. For of this mystery you should not ignorant be,  
Lest wise in your conceits and prove haughty,  
That blindness has happened in part to Israel,  
Until the gentiles fulness then come in all.
236. Upon the house of David and Jerusalem in that day  
will pour,  
The spirit of grace and supplication sure,  
And they on him shall look whom they have  
pierced,  
And mourn for him in great bitter grief.
237. So all Israel that's mostly fallen saved shall  
Do homage to the God of Israel when they're call'd,  
The deliverer from Zion is long since come,  
Turn godliness from Jacob and Israel's Saviour  
become.
238. For this is the covenant unto them,  
To take away their pollution and their sin,  
As concerning the gospel enemies for your sake,  
Touching election of Father Abraham's blessing  
partake.
239. For in time past did not God believe,  
By their unbelief mercy obtain that ye may live,  
God concluded hath in unbelief all Israel,  
That his goodness and mercy may extend to all.
240. Seeing the Gentile heathen world do possess,  
What to them was so many promises,  
Then the christian obligation lays on them,  
Until in the one fold they be made all the same.
241. Then Christ a glorious kingdom upon earth,  
When that nation rais'd from earth and death,

To



- To life of faith and gospel privileges of grace,  
 That Jew and Gentile may have for ever peace.
242. God the privileges to Abraham's natural seed has  
 given,  
 That nation should not fall again if once risen,  
 Many privileges and blessings on the holy stock,  
 That righteousness to their posterity be not forgot.
243. Then Israel had this promise from God,  
 Not to be finally forsaken of their abode,  
 Every where in prophets and epistles it's to be seen,  
 The natural and spiritual seed of Abraham they  
 mean.
244. Behold it is not of the Lord of hosts,  
 That people does labour for such unnecessary cost,  
 To labour as it were in the very fire,  
 That each other for vanity may spend their hire.
245. The earth with knowledge of the Lord's glory shall  
 be filled,  
 As the proud waters of the sea on its banks distilled,  
 That glad tidings may spread through all the land,  
 As the golden rivers does in the sea disband,
246. Seeing the whole world Christians turned,  
 Their Messiah so long expect in vain have mourn'd,  
 Their nation, city, temple, destroyed and dispersed,  
 Will at length acknowledge the Messiah's command,  
 and be at rest.
247. Behold the children of Israel will I take,  
 From among the heathen for my own name's sake,  
 And will gather them on every side,  
 And will bring them to their land to abide.
248. And make them one nation in their own land,  
 Upon the mount of Israel their king shall stand,  
 No more two nations nor two kingdoms more at all,  
 But

But worship the Lord their God to grace did them  
call.

249. To Islands he will a recompence pay,  
To them that does not his laws obey,  
That they from west his great may fear,  
And glory from the rising sphere.
250. The enemy is said to come like a flood,  
And has great mind to choak the word,  
What that flood is all may know,  
When the earth with wickedness does o'erflow.
251. When wickedness shall much abound,  
The gospel will surely then sound,  
Made sensible of such long delay,  
Made haste and flee, or be his prey.
252. The spirit's a standard to lift up,  
Against a spirit evil and men most quick,  
Iniquity not much unlike a flood,  
Does the greatest hurt unto the word.
253. The Holy Spirit whose habitation's high,  
Will the church then much purify,  
That she may be high placed on a hill,  
Where all nations may run and drink their fill.
254. The Isles saw it and was feared,  
The ends of the earth were sore afraid,  
Drew near and came and saw,  
The threatened punishment for his broken law.
255. Then every one did his neighbour help,  
And to his brother courage lent,  
The carpenter encouraged the goldsmith, did say,  
Prepare that we the soldering may lay.
256. That they true labourers in his true vine,  
If its well pruned will bring forth sweet wine,  
That languid souls may drink and be glad,  
And praise the giver of that blest aid.



257. What's hindering every one to read,  
And there see what is right and good,  
And every one his neighbour to advise,  
And help each one to gain the prize.
258. Tho' baptism the first christian command,  
And in this nation does always stand,  
Yet if repentance and it does not agree,  
It will return unto a corrupt tree.
259. Repentance and remission of sin,  
Must at Jerusalem begin,  
But London of Jerusalem may be a type,  
For it has full more light I wite.
260. Let repentance then in London begin,  
And from sinful London's to Jerusalem then turn,  
And then their fleets and armies strong,  
May help captive Israel to his own.
261. I think the gospel will a conqueror be,  
That irreligion may not take place,  
Would the christian world much disgrace.  
And root out that unhappy tree,
262. This must in some nation be begun,  
As likely this as any other one,  
As all may be religious to the full,  
Then heart and hand God blest each will.
263. Then every one sit under his own vine,  
And see the fig-trees pleasant bloom,  
And it spreading forth its ripe grape,  
That every one may take his part.
264. Then all the glad converted world,  
To God their homage pay,  
And scattered nations of the earth,  
One sovereign Lord obey.
265. It's his supreme prerogative,  
O'er subject kings to reign,



It's just that he should rule the world,  
Who does the world sustain.

266. And when into any sin we fall,  
As to that we are subject all,  
We're obliged immediately to repent,  
And ask God's pardon with hearts bent.
267. And both promise and perform,  
To do the will of that blest one,  
In all future periods of our life,  
Or else repentance little effect will have.
268. The things upon this necessity,  
That those precepts so found may,  
Holy as our God is, holy is enjoin'd,  
Or no admittance there can ever find.
269. Merciful as merciful is he,  
That we may everlasting happy be,  
Perfect as our heavenly father is,  
That we with him may ever live.
270. And this must be done in this life,  
If we intend to end that great strife,  
It's that work that God's given man to do,  
And no excuse if it's not done now.
271. Such dispositions as in the world contract,  
Will company bear to another and stick fast,  
Although death makes an amazing change,  
To mortal-bodies to the dust consigned.
272. Yet no alteration to the soul's main seat,  
The same spirit will live with it, and the same heart,  
He that was unjust, will be unjust still,  
And he that was filthy, filthy will.
273. He that was righteous, will be so still,  
He that was holy, will holy be their full,  
It must our business and employment to make,  
Because our whole frame lyes at great stake.

274. The great care and study of our whole lives,  
To this new creation we may safe arrive,  
For its a place where all delights are to be found,  
And that glad harmony is all of one sound.
275. To make ourselves new creatures of right kind,  
Holy and innocent lives we must seek to find,  
Ourselves rescue from bondage of corruption,  
Into the glorious liberty of God's sons.
276. To have Christ's life in us form'd,  
And satisfy him that's willing to atone,  
That when he who is our life shall appear,  
Of his mediation we have no need to fear.
277. We also in glory with him may appear,  
And reap the purchase he has paid so dear,  
Admitted to the eternal vision be,  
Fruition of God and all the heavenly hosts to see.
278. And full enjoyment of all these blest things,  
And for ever with that celestial army sing,  
This hath God prepared for them that does him  
love,  
The eternal fountain that's on high above.
279. To him that sits at God's right hand,  
Be all endless glory given,  
By all who sojourn here on earth,  
And all the blest in heaven.



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